2: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

585 brother asks her if she consents to the marriage. In receiving, or imagining, an affirmative, he turns round to the Mulla, who after asking three times whether he, she and the bridegroom as well as all present are satisfied, reads the prayers and completes the ceremonial. Then some rice, boiled in milk, is brought in, of which the boy and the girl take a spoonful. They do not retire the first night, but grace the company with their presence. The people assembled then amuse themselves by hearing the musicians, eating, &c.

576 It appears to be the custom that a person leaves an entertainment whenever he likes, which is generally the case after he has eaten enough.

584 It must, however, not be imagined that the sexes are secluded from each other in Dardistan. Young people have continual opportunities of meeting each other in the 331 fields at their work or at festive gatherings. Love declara- [584] tions often take place on these occasions, but if any evil [574] intention is perceived the seducer of a girl is punished by this savage, but virtuous, race with death. The Dards know and speak of the existence of "pure love," "pák áshiqi." Their love songs show sufficiently that they are capable of a deeper, than mere sexual, feeling. No objec-

582 tion to lawful love terminating in matrimony is ever made unless the girl or the boy is of a lower caste. In Gilgit, however, the girl may be of a lower caste than the bridegroom. In Astór it appears that a young man, whose parents—to whom he must mention his desire for marrying any particular person—refuse to intercede, often attains his point by threatening to live in the family of the bride and

582 become an adopted son. A "Shin" of true race at Astor
628 may live in concubinage with a girl of lower caste, but the

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[605] (the grain, ghee and sheep that may accompany the betrothal-present is called by the Astóris "sakáro")

Husband,	= baráo,	Gil.	baréyo,	Astóri.
Wife,	= Greyn,	Gil.	gréyn,	Astóri.

Wedding dinner "gurév tíki" in Gilgiti. "Kajjéyn bai kyas," in Astori (?) ["tikki" is bread, "bai" is a chippati, kyas = food].

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

resources of that Paradise on earth and killed the intellectual and moral life of its people. The administration of justice and the collection of the taxes in Dardistan are carried on, the former with some show of respect for religious injunctions, the latter with sole regard to whatever the tax-gatherer can immediately lay his hand upon.

I. HABITATIONS.

Most of the villages, whose names I have given elsewhere, are situate on the main line of roads which, as everywhere in Himalayan countries, generally coincides with the course of rivers. The villages are sometimes scattered, but as a rule, the houses are closely packed together. Stones are heaped up and closely cemented, and the upper story, which often is only a space shielded by a cloth or by grass-bundles on a few poles, is generally reached by a staircase from the outside.* Most villages are protected by one or more wooden forts, which—with the exception of the Gilgit fort—are rude blockhouses, garnished with rows of beams, behind which it is easy to fight as long as the place is not set on fire. Most villages also contain an open space, generally near a fountain, where the villagers meet in the evening and young people make love to each other.† Sometimes the houses contain a subterranean apartment which is used as a cellar or stable—at other times, the stable forms the lower part of the house and the family live on the roof under a kind of grass-tent. In Ládak, a little earth heaped up before the door and impressed with a large wooden seal, was sufficient, some years ago, to protect a house in the absence of its owner. In Dardistan bolts, etc., show the prevailing insecurity. I have seen houses which had a courtyard, round which the rooms were built, but generally all buildings in

* *Vide* my comparison between Dardu buildings, etc., and certain excavations which I made at Takht-i-Bahi in Yusufzai in 1870.

† Seduction and adultery are punished with death in Chilâs and the neighbouring independent Districts. Morality is, perhaps, not quite so stern at Gilgit, whilst in Yasin, Hunza, and even in Nagyr before 1886, great laxity is said to prevail.

~~Yet~~ Biddulph G-3 (1873-1878) 1880 ~~AU3 Afghanistan AU3~~
4 AV3 Dard AV3
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which would point to polygamy, and not to communal marriage, as an ancient institution in the Chitral Valley. In the Bushkarik language the terms point towards polyandry.

Cases of infidelity are extremely common, and the men show none of the jealousy of their wives usual in older Mahommedan communities. In cases of adultery the injured husband has the right to slay the guilty couple when he finds them together; but should he slay one and not the other, he is held guilty of murder. This practice is followed in Sirikol and Wakhan as well as south of the Hindoo Koosh. It is said that the Afghans of Swat, Dir, and Asmar take no notice of a wife's infidelity if, when it comes to their knowledge, they are able to disguise the knowledge from others; but should they learn it through a third person, a bloody vengeance is inflicted. In cases where conclusive proof is wanting, and which are brought for settlement before the ruler or Wuzeer, guarantee is taken for the future by the accused placing his lips to the woman's breast. She thenceforth is regarded as his foster-mother, and no other relations but those of mother and son can exist between them. So sacred is the tie thus established esteemed, that it has never been known to be broken, and the most jealous husband ceases to suspect even though a confession of previous guilt may have been made. In such a case a sheep and a toloo of gold are placed at the feet of the husband by the offender, who humbly sues for forgiveness.

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It would appear that morals were more lax formerly than they are now. In Hunza, where the community approaches most nearly to its pre-Mahommedan state, infidelity is not regarded as an offence, and custom requires that a man shall place his wife at his guest's disposal, as in Hazara. The *droit de seigneur* was exercised by the father of the present ruler, and though the custom has been allowed to fall into disuse, it is evident from the accounts given of weekly orgies held by Ghazan Khan that the right is only held in abeyance and not formally renounced. In Nager things are but slightly better, and a man considers himself highly honoured if his wife attracts the attention of the Thum. Islam has not yet brought about the seclusion of the women, who mix freely with the men on all occasions Young men and maidens of different families eat and converse together without restraint, and great liberty is allowed to young women, with frequent evil results. Infanticide arising from illicit connections is common, and is not considered a crime.

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